

W. Archdeacon Pearson
from the Author

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SERMON,

PREACHED AT

THE VISITATION,

HOLDEN AT SKIPTON,

MAY 12, 1794.

BY SAMUEL CLAPHAM, M. A.
VICAR OF BINGLEY.

PRINTED BY THOMAS GILL,

FOR J. BINNS, LEEDS;

AND SOLD ALSO BY J. JOHNSON AND J. DEIGHTON, LONDON.

PRICE ONE SHILLING.

SERMON

THE VISITATION

OF THE HOLY TRINITY

AT THE



BY SAMUEL JOHNSON, M.A.

OF THE UNIVERSITY OF CAMBRIDGE

PRINTED BY THOMAS GILL

FOR J. BAKER, ST. MARTIN'S

AND SOLD ALSO BY J. JOHNSON AND J. BUCHANAN, LONDON.

PRICE ONE SHILLING.

TO THE REV. CHARLES COOPER, D. D.

ARCHDEACON of YORK:

AND TO THE CLERGY,

ASSEMBLED AT THE VISITATION,

HOLDEN IN SKIPTON CHURCH, MAY 12th, 1794,

THE FOLLOWING SERMON,

PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED.

YARM, May, 21st, 1794.

TO THE REV. CHARLES COOPER, D. D.

ARCHDEACON of YORK:

AND TO THE CLERGY,

ASSEMBLED AT THE VISITATION,

HOLDEN IN SKIPTON CHURCH, MAY 18th, 1895.



THE FOLLOWING SERMON,

PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED,

W. H. M. 1895

SERMON, &c.

IN TIMOTHY, 4th CHAP. 16th VERSE.

TAKE HEED UNTO THYSELF AND UNTO THY
DOCTRINE; CONTINUE IN THEM: FOR IN
DOING THIS THOU SHALT BOTH SAVE
THYSELF, AND THEM THAT HEAR
THEE.

THE design of Christianity, as was announced at the birth of its divine Author, was to promote "peace on earth, and diffuse good-will among men." Its tendency then is, in the highest degree, conducive to the interest of individuals, and the welfare of society. That the blessings it embraces might be promiscuously offered, and individually applied, ministers were commissioned to declare its truths, illustrate its doctrines, and enforce its precepts. To give efficacy to their commission, and success to their preaching, it was necessary that their conduct should be not only irreproachable with regard to their morals, but engaging with respect to their virtues. The apostle therefore, that the Gospel might be attractive in its appearance, universal in its reception, and irresistible

irresistible in its ascendancy, enjoins " his own son in the faith to take heed unto himself, and unto his doctrine ;" to be careful that the Religion which he has embraced might purify his heart ; and that the doctrine which he preaches should be the unadulterated word of God. For in vain would he recommend Christianity----however cogent might be his reasoning, insinuating his address, and persuasive his eloquence---to other men, if its features were not strongly marked in his own personal character.

It will not, I hope, be inferred that I have the presumption to dictate to the learned auditory I am addressing : I feel the respect which is individually due, more especially on a subject with which every one is so well acquainted ; yet although ye know beforehand every part of your ministerial vocation, and are " established in the truth ;" it may not however be an useless employment of our time to bring to your remembrance, and to my own, those duties which may excite our vigilance, and quicken our assiduity.

" Take heed unto thyself and unto thy doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee."

I shall not consider these words as a dissuasive from gross vices, and flagitious enormities, because such conduct is not only repugnant to the genius, but incompatible with the very profession, of Christianity. I shall rather consider them as synonymous with the precept of our Saviour, " let your light shine before men."

I. Are we appointed to disseminate the truths, and inculcate the precepts, of the Gospel ? To convince the world that we are in earnest in the undertaking, our own families are to be the several theatres of the pleasing representation. By the devout observance of the Sabbath, by
the:

the constant practice of domestic worship, by the frequent receiving of the sacrament, our whole household is to be confirmed in the belief of the Gospel, and habituated to the observance of its precepts. For to no purpose shall we publicly exhort any of our congregation to the performance, or privately expostulate with them for the neglect, of these duties, if they can reproach us with suffering the same neglect to pervade our own families. We are instruments in the hands of God, chosen and destined by himself, to extend his kingdom, and fulfil his will. But it is not probable that the efficacy of the Gospel will, through our agency, be transcendent, or its influence extensive, if we ourselves, or those with whom we live, plead exemption from its indispensable obligations. It will naturally occur to every one, that if Religion be so momentous as we represent it, our first care will be to impress it in legible and lasting characters upon those to whom we stand in the nearest relation, and who are subject to our authority, as well as controul.

But besides enjoining the observance of sacred duties throughout the sphere of our personal authority, the lustre of religion must be resplendent in our whole conduct. Whatever duties we inculcate, whatever virtues we recommend, from whatever vices we would dissuade, all are to be enforced by the amiableness of our own character.

Is outrageous passion, is rancorous hatred, is implacable revenge, repugnant to the evangelical precepts? Yes surely. Shall then the ministers of Jesus Christ disgrace their high profession by the indulgence of such unchristian affections? Is it not the design of that Gospel which we preach to eradicate the seeds of every passion from the human heart, which would debase it with meanness, and corrupt it with impurity?

Are

Are we tempted by motives of convenience, fear of offence, or affectation of politeness, to use deceit, or practise insincerity? If confidence cannot be reposed in a minister of the Gospel, if his duplicity be notorious, if his sincerity be equivocal, in the eyes of his people, whether they regard him as a man, as a christian, as a pastor, he will appear odious, unprincipled, detestable.

Is his heart a stranger to the feelings of compassion, and his hand to the distribution of charity? How can he look his hearers in the face, when he tells them in the words of the Apostle, that "the love of money is the root of all evil," and exhorts them "not to trust in uncertain riches," whilst *his* heart is only occupied in works of avarice, and "*his* thoughts are running after their covetousness?" Whether does he suppose that his flock will take his advice, or follow his example? Did he believe that acts of charity were necessary to salvation, it might be presumed, that, possessed of the power, he would not want the inclination, to practise them. A minister of the Gospel, if an idolater of riches, instead of being, as every clergyman ought to be, an ornament to his profession, is a disgrace to it. "But thou, O man of God, flee these things."*

Is he so little influenced by the doctrine which he preaches, as to live under the tyranny of pride, and the controul of insolence? How can he declare to his hearers that "pride was not made for man?" How can he invite them to "take the yoke of Christianity upon them, and learn of his humble Author to be meek and lowly in heart?" What! though

* Pour la passion de l'avarice un prêtre ne se la cache qu'à lui-même: il la porte écrite dans son langage, dans ses actions, dans toute sa conduite, & pour ainsi dire, sur son front.

Vide, *Discours Synodaux de Massillon, Vol. 15.*

though he be distinguished by the accidental goods of private fortune, or ecclesiastical preferment; though "his horn be exalted above his fellows;" if pride be a chief ingredient in his character, is it not a demonstration, that the Gospel, however "profitable for instruction, and powerful in reproof," has failed in its design of meliorating *his* heart, and regulating *his* conduct? The haughtiness of his demeanour repels his people from laying before him their several wants, from soliciting his advice, and deriving benefit from his superior attainments.

But whilst we acknowledge that the vices I have enumerated would be our reproach as ministers, let us farther consider that we may become offensive to others, and uneasy to ourselves, by living under the dominion of caprice, of fullness, of peevishness, or of tyranny. We may become more than offensive, we may be injurious by encouraging in others, and propagating ourselves, tales of groundless, or venomous slander. This is a fault into which a sequestered situation, and a sedentary life seem, perhaps imperceptibly, to lead us. But if calumny, or tale-bearing, if it be not calumny, be odious in others, in us it is doubly reprehensible. Spots, such as these, not merely in the clerical, but the moral, character, excite in every beholder, sensations of compassion, triumphs of ridicule, or emotions of contempt. Spots, such as these, are obstacles to the success of our ministry, and shew, by too convincing evidence, that Christianity has not produced in ourselves that complacency of disposition, and benignity of temper, which we recommend as indispensable to others, who would not frustrate its intention, and defeat its purpose, "and so receive the grace of God in vain." So long as we are under such degrading influence, we subject ourselves to this keen rebuke,—"thou that teachest another, teachest thou not thyself?"

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Since

Since we are the principal columns of that grand and stupendous edifice, the Kingdom of God; it is not sufficient that there be a total absence of vices which shock the observer, and of meannesses which disgust him; it is equally necessary that there be a full assemblage of virtues and graces, which add dignity to utility.

A Christian minister is not a negative character: the Gospel is to stimulate him to high exertions; he is to exhibit in his own life those amiable virtues which promote the happiness of mankind. Hence it behoves us more particularly to cultivate the social virtues; because, by their influence, happiness is more widely diffused; and above all others, may we be given to hospitality! By the hospitality which he exercises towards his people, a judicious minister effectually consults the good of his parish. He becomes acquainted with the virtues, the tempers, and the vices of his flock: he obtains their confidence, and is thereby often enabled to supply their moral wants, and relieve their spiritual necessities. It is therefore to be lamented that any one should be so confined in his circumstances, as to be incapable; or on the other hand, that he should, by his superior station, think himself exempted from the discharge of this important duty.

I would be understood to say, that hospitality, so far as clergymen are concerned in the practice of it, is an **IMPORTANT DUTY**. The revenues conferred by the piety, and the benevolence of our forefathers on the church, were not intended merely for the support of individuals; by the rules as well as the custom of the church, the wearied traveller, and the indigent peasant, they who were afflicted with sickness, and they who were overwhelmed with adversity, found an asylum in the mansions of their spiritual guides.

Such

Such doubtless in many instances was the wise and virtuous practice of our forefathers before the reformation, when the celibacy of the clergy left their minds disengaged from those worldly cares, which the different, and doubtless a most improved condition of ecclesiastics in later ages unavoidably impose upon them. But while nature incites, while the laws authorize, while the nicest sentiments of honour do not forbid us to provide for our families, yet the exercise of hospitality is bound upon our conscience by the relation in which we stand to our parishioners; by the spirit, if not the letter of the conditions, upon which our revenues were originally given; by the opportunities we have for exploring those scenes of misery which are so often to be found in the obscure and loathsome cottage; for listening to those sighs which, in the din and bustle of the surrounding world, are faintly or seldom heard; for soothing those sorrows which throb, unpitied, and unseen, in the deepest recesses of the soul.

It is the glory of the church of Rome, amidst all its theatrical error, and all its secular pomp, that the ecclesiastical orders have been eminently useful in providing for the wants, and alleviating the necessities of the poor. And shall we, the members of a more pure and reformed church, we who enjoy the most complete protection from the laws, and have the power to make greater advances in evangelical knowledge,---shall we suffer that virtue to languish among ourselves, which we know to have flourished formerly, and even yet to flourish with so much vigour, among those whom it is our boast to excel in doctrine and in discipline?

If it be incumbent on Christians in general to "provoke one another unto good works," it is unquestionably incumbent on us to shew the lustre of them in our life and conversation. For when we speak of the amiableness of virtue, men naturally look up to us to see wherein its excellence consists, "and what there is in it that they should be taught to
" desire

“desire it?” Readiness to succour the distressed, to comfort the afflicted, to raise the fallen; to pity the infirmities, to reconcile the differences of men, these are the common conditions of salvation, suggested by humanity, and enjoined by revelation. These are conditions which every man is bound to fulfil; shall a minister of God then elude their necessity, or neglect their observance? To recommend the pleasures at God’s right hand to our flock, and to refuse to participate them ourselves is so inconsistent, so ridiculous, that all engagements in our profession would become liable to the imputation of interest, and the ardour of our zeal to the charge of hypocrisy.

On a subject so momentous, let us cautiously guard against mistakes. When the Apostle directs Timothy to take heed unto himself, he surely means that SUBSTANTIAL virtues adorn the life of his convert. Whilst from his mind are eradicated all the weeds of folly, and the thorns of vice, there is to be implanted in their stead an abundance of good seed. Not the appearance of severe virtue, not the semblance of exalted holiness is the ornament of a minister of the Gospel.---Not the withdrawing from innocent amusements, not the denouncing damnation against guiltless pleasures is, in the Apostles sense, “to take heed unto ourselves.” No! Christianity has nothing in it morose or austere, forbidding or unsocial. It deprecates spiritual pride, and the indiscriminate condemnation of others, which we too often find to be substitutes for humility of mind, and candour of spirit. It demands of all its professors, and of us who teach it in particular, that not only no evil thing be with justice said of us, but also that we be both guides to the blind by our knowledge, and to the good by our example.

Strangers to the vices from which we would dissuade, and exhibiting in our lives the virtues we inculcate, we are next to take heed unto our doctrine.

II. We

II. We distribute in our several churches the food of life. Now our congregations are generally composed of men of different capacities, irreconcilable opinions, discordant tastes, and unreasonable wants; so that to please all is impossible, and to edify many is not easy*. The fastidiousness which is so universally prevalent; the qualifications of which the most ignorant supposes himself possessed to appretiate with accuracy, and censure with justice, the manner and the discourses of the preacher, are very stubborn obstacles to our success. At the same time it must be acknowledged that the greatest care, and zeal, and delicacy are required on our part in adapting our discourses to the several understandings, and peculiar exigences of our people. Instructive reasoning, however deliberately READ, is not likely, I presume, to produce the effect intended by public preaching; because THE MANNER is not, in the first place, sufficiently interesting; and because on the discrimination of abstract principles, the minds of those "who hold the plow, and who "drive oxen," cannot be supposed to be intensely employed; and if, through the distraction of their attention, or the prevalence of sleep, or the want of knowledge, they lose one part, they cannot readily apply the rest. So that it behoves us to examine in what manner we shall best succeed in this evangelical work. We are to unite in the composition and

* What the eloquent bishop of Clermont says on this subject, would, if duly considered, lead us to excel, not from a contemptible motive of popularity, but with a laudable view to edification.

Parmi tous ceux qui viennent entendre les prédicateurs, il en est peu aujourd'hui qui ne s'érigent en juges et en censeurs de la parole sainte. On y vient que pour décider du mérite de ceux qui l'annoncent, pour faire des parallèles incensés, pour prononcer sur la différence des instructions, &c. &c.

See Massillon's Sermon on the Word of God, Vol. 8th.

and the delivery of our sermons, the faculty of convincing the judgment, the art of enchaining the attention, the power of influencing the passions of our hearers. And indeed if our minds be duly impressed with the importance and the dignity of the employment; if we consider the inestimable value of the souls committed to our care, though we may not be able to write with the pen of the eloquent, or speak with the tongue of the orator, we cannot avoid both writing and speaking, with animation and with effect. This is a circumstance, my Reverend Brethren, deserving our most serious attention. Whilst discourses, the most luminous in method, perspicuous in language, and solid in reasoning, are READ in our churches to very small, and very inattentive auditories, we perceive conventicles crouded with people, listening with unwearied attention to tedious harangues, often obscure by their want of arrangement, unmeaning by their want of argument, unintelligible by their total want of common sense. Property, even of no great value, produces at the bar*, addresses so empasioned, so earnest, so persuasive, as to interest the attention, and captivate the imagination of every auditor. Questions in the senate, where the principles of which are doubtful, and the utility of which is not sometimes very apparent, afford such a display of abilities as to overwhelm the hearers with astonishment, and afterwards to surprise and confound the reader, though the style be enfeebled,

* "Is it not a shame," says a pious and an animated writer, "to hear the right to a cow, a sheep, or some paltry property, contended for at the bar with more eloquence and dignity, than the highest points of faith and practice are honoured with in the pulpit?"

See the admirable Sermons of *Shelton* in two volumes, which, considered as uniting argument and persuasion, and as models of composition for the pulpit, may be classed among the first in the English language.

feebled, and the vigour lost by imperfect representation. How much more powerful then are *our* motives to write with ardour, and speak with persuasion, since on our discourses depend, not the preservation of some private right to property or power, not the detecting a political error, or the establishing a political truth, but the comfort of families, the welfare of children, and ultimately, the eternal salvation of all committed to our charge * ?

It behoves us to be on our guard, lest we so far attach ourselves to a favourite system, as to wrest the scriptures from their obvious sense in support of it; as to be solicitous to make them speak, not an uniform and consistent language, but such as pleases ourselves, and the sect to which we feel attachment. Where this unhappy spirit prevails, the miserable consequence is, that it is not TRUTH which we investigate by study, and defend by argument, but our own preconceived opinions; the miserable consequence is, that men are trained up not in habits of humility and piety, but in those of uncharitableness and superstition: thus willfully blinding ourselves, and industriously blinding our people, no wonder if we both together "fall into the ditch."

It is not without painful regret, that men of personal discernment, and ingenuous feelings look back to those ages, when religious controversies were

"Sermons," says the excellent author I have just quoted, "are generally disregarded as a dry, insipid sort of performances, and accordingly read by few, and heard rather with patience than pleasure. This, no doubt, is owing chiefly to a prevailing disrelish of religion, and of every thing that relates to religion. However, it must at the same time be confessed, that it is in some measure owing to the too cool and lifeless manner in which they are for the most part both penned and preached."

See Preface to 2d. Vol.

were conducted with an unrelenting fury which disgraced the cause of Christianity, and gave rise to a reproachful appellation, the severity of which fell most heavily on our sacred profession. The extension of useful learning, and the gradual influence of civilization, have no doubt been favourable to the reputation of theology, as separated from the frivolous contests, in which it formerly was engaged, and from the illiberal temper in which too many of its professors indulged themselves : but the weakness of human nature, and indeed the deceitfulness of the human heart, require us to be more especially on our guard against those temptations, by which even as defenders of Christianity, we are so easily beset. We are all of us too apt to confound the secret pride of opinion with an honest love of truth ; we yield to our own prejudices at the very moment when we are endeavouring to convince the prejudiced ; relying on the goodness of our cause, we are not sufficiently delicate or sufficiently wary in the choice of means to defend it. But there is no warrant either for violence of spirit, or asperity of language in the conduct of THAT TEACHER, whose example we are to follow while we disseminate his doctrines. These, I grant, are times when firmness, vigilance, and activity are more than usually requisite in defending the truths committed to our charge.

III. Having taken heed unto ourselves, and unto our doctrine, we are directed by the Apostle to continue in them. The motives to induce us thereto are the strongest by which the mind of man can be actuated. We have solemnly declared that “ we were moved by the Holy Ghost “ to take upon ourselves this office and administration ; ” ---- in more familiar language, we were impressed with the conviction, that we should be more useful to society in the sacred ministry, than in any other sphere of life. Our respective parishes will confirm the truth of the real, or expose the fallacy of the pretended, conviction : for it is, I conceive,
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to be in most cases presumed, that, such as a minister is, such is his parish: they will address us in this consolatory language, "ye shall be named the priests of the Lord, men shall call you the ministers of our God;" or, in words dreadfully awful,---"thou hast not lied unto men, but unto God."

We are called the shepherds of our flock, the fathers of our people, suggesting to us that we are to gather the sheep that wander from the fold. This, God knows, is a part of our duty, the faithful and successful discharge of which demands the concentration, and the exercise of that "charity, which endureth all things;" of that humility, which makes us "the servants of all;" of that zeal, which animates us "to approve ourselves in all things the ministers of God." Many there are, it is to be feared, in every parish, professing themselves members of our church, who invariably absent themselves from its worship, and live, as it were, "without God in the world." To ATTEMPT, at least, to persuade them to join in public worship, and to commemorate the death of Jesus Christ in the holy sacrament, is assuredly our duty: "if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." A father---can he see his children perish before his eyes without concern? he is not a father, but a monster. A shepherd---can he see his flock precipitating themselves into a pit, without pursuing them, and at least making them hear his voice? he is not a shepherd, but an hireling. If but one stray from the fold, the GOOD SHEPHERD "ceases not to seek until he find it."

And such, blessed be God! are the characters of very many of the clergy of our church! To your attentive observation, to your zealous labours, is the state indebted for the docility, the contentment, the regularity, which prevail among the lower orders of the community. The obedience of the citizen, the uprightness of the man, the holiness of the christian, are formed by your examples, and by your exertions. Long, very long, may it be the distinguishing character of the clergy of the church of England, to be loyal without intolerance, orthodox without bigotry, and pious without enthusiasm!

IV. I now proceed to the last part of my text, that by taking heed unto ourselves, and unto our doctrine, we shall both save ourselves and them that hear us.

A most weighty consideration! Let us, my Reverend Brethren, call to our reflection that on our conduct, and on our faith, depends the eternal salvation of the people committed to our care. We shall not then be tempted by the prospect of gain to act unfairly, nor by the enjoyment of pleasure to sin against God. We shall not adopt tenets, resting, on the one hand, the future destiny of man on his own righteousness, independent of the gratuitous and covenanted mercy announced to us in the grand scheme of redemption, and conveyed to us by its blessed Author; nor, on the other, so attached to what some men call *the only saving faith in Christ crucified*, that because we believe and proclaim the doctrine of a Mediator, we invalidate all the conditions upon which the effects of his mediation can be obtained on any clear principles of moral agency, or any authentic evidence of scriptural truth. We shall remember that the opinions alluded to are not merely speculative, but that their tendency is to depreciate, nay, to extirpate morality.

If

If at the first promulgation of the gospel, the Jews were convinced that their religion was superseded by the introduction of Christianity, and that Jesus Christ was indeed the Messiah, "of whom the prophets did write;" if the Gentiles were persuaded that they had hitherto worshipped idols, which "had eyes and saw not, which had ears and heard not;" and if, in consequence, they acknowledged Jesus Christ to be "the Mediator between God and man, in whom alone there is salvation;" what may be expected from the preaching of the gospel among those who are baptized into the profession, and educated in the belief of it? May it not be expected, that, supported by such awful sanctions, its spirit would pervade the lives, and regulate the actions of men? Or, is he "who was unjust, unjust still? and is he who was filthy, filthy still?" If our people continue such as they were when we first entered upon our charge, neither advanced in one virtue, nor reclaimed from one vice, "have we not laboured in vain, and spent our strength for nought?" and have we not too much reason to anticipate the fate of the unprofitable servant, who, instead of trading with his lord's talent, laid it up in a napkin? We are in the Lord's vineyard like withered trees, which, bearing no fruit themselves, intercept from the plants around them the vegetating warmth of the sun, where their growth is prevented, and their vigour destroyed. That we may be enabled to give a joyful account "of the ministry we have received," let us enquire whether we have conscientiously discharged the duty we have undertaken? Is the Lord's day in our several parishes more religiously observed? * Is the public worship of God more regularly frequented?

Does

* Were a practical sermon to be read or preached, or a catechetical lecture delivered on the Sunday afternoons in every church, where there is double duty,

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Does every succeeding communion produce increasing communicants, whose lives "adorn the doctrine of God our Saviour in all things?" Such are the tests by which we may prove the utility of our ministry!

Can we then, my Reverend Brethren, appeal to our own hearts, to our flock, to the whole world, that "we have not shunned to declare "all the counsel of God?" Let us in imagination anticipate that day, "when Jesus Christ shall judge the quick and dead;" when we shall meet the multitudes over whose salvation we have watched, or ought to have watched, "as they that must give account." Let us often bring to our reflection, that there is no situation upon earth so truly pitiable, so scandalously contemptible, as that of a minister of the Gospel, who has been all his life long officially teaching its precepts, without any solid proofs of amendment among his people. However dignified may be such a preacher by his honors, however he may abound in wealth, yet must he be a prey to the most poignant and mortifying reflections. The Gospel, which is "like a two-edged sword, dividing asunder the soul and spirit," has been, in his application of it, useless. Every time he casts his eyes over his parish, instead of feeling a satisfaction, not unlike that of his Creator, that "all that he has done in it is good;" his consolation is only that of a dying sinner,—a situation which he has so often described and deprecated,—a situation which almost excludes every hope

I am persuaded that we should not have such abundant cause to lament the profanation of the sabbath. Where there is no sermon or lecture, many servants, &c. who are prevented attending divine worship in the mornings, live *without any religious instruction whatever*, except the public service of the church, which very few, it is to be feared, understand; and not many frequent. Where discourses are regularly delivered in the afternoon, the congregations are, I believe, CONSIDERABLY GREATER, in general, in the afternoons than in the mornings.

hope in the mercy of that God, whose name is profaned by the mockery of preaching, when it does not "bring forth the fruit of good living." On the contrary, what bright beams of joy break upon his soul, when by his labours, originating in principle, and directed by judgment, "many have been turned to righteousness!" The decays of age, the attacks of sickness, the anguish of pain are borne with tranquillity and resignation, if we have striven by our conduct, as well as our doctrine, to adorn the gospel of our heavenly Master.

He that with earnestness and effect has enlightened the ignorant, and confirmed the wavering; he that has placed the soundness of his faith beyond the reach of suspicion by the exemplary goodness of his works; he that has inculcated upon the understanding and the conscience of others the certainty of dissolution, and the awful consequences of judgment, such a teacher, and such a teacher only, will live without dishonour, and die without dismay.

In health and sickness, through "evil and good report," his mind will be supported by the triumphant consciousness of having filled up the measure of duty prescribed by the Apostle; of having saved himself by unshaken perseverance in well-doing; and of having endeavoured to save those who hear him by exhibiting truth and virtue in their native colours, and extending their salutary influence over all the temporal and over all the spiritual interests of those for the sake of whom Christ has lived and died. Now to God the Father, God the Son, and God the Holy Ghost, &c.

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